Makassar 066 ●
Batak 085

Gorontalo 064
Ambon 084
Ceram 089
Javanese 0E5
Malays AN5

G 755 774 A C 753 755 J MI MK ●753 J MI MK Bt 774 775 753 755 Bt [829] I 771 774 Bt 774 732 776

[552 cont.]

patient was not cured, it was a sign that the soul had not been found. Among the Ambonese Islanders, the Alfoer of Ceram, etc., there is the idea that sickness is caused by the departure of the soul, which is prevented from returning by an evil spirit. Here, too, the assistance of a priest is required for a cure. A survival of this view is found even among the more highly developed Javanese, Malays, Buginese, and Makassarese.

The Javanese, like the Malays, call the soul sumangat, the Makassarese and Buginese sumangá and sumangá, words that are identical with the Batak sumangot, the spirit of a deceased blood-relative.

The sumangat is someone's life-spirit, which, according to the conception of the natives, leaves the body not only at death, but also in case of fright or a faint, and good health is achieved only through its presence. If the soul goes away, one becomes sick, and it must be called back by a priest. This is done among the Batak by having someone scatter rice on the head. The sumangat can also pass into another human being or into an animal, which creates such a secret relationship between the two that the fate of the one becomes entirely dependent on that of the other.

The above shows how general animism is in the archipelago. We have seen how fetishism and spiritism, the religion of primitive peoples, developed directly from it. In general among the peoples of the Malayan Archipelago we find spiritism as the religion more than animism. It must be recognized, however, that, although the former is to be distinguished from the latter, [553] they cannot always be separated, in other words, spiritism and fetishism often blend into each other, and one cannot tell where the one stops and the other begins. As we have noted, for example, the Batak believes that all objects, living as well as inanimate, have a soul. Thus, rice has a soul, the rice-soul, tondi-ni-eme. As soon as the rice starts to bloom, an offering is made to its soul; otherwise one would run the risk of angering it, because the soul of the rice can become angry. If that should

Makassar OG6
Borneo OC1

Nias OD11
Ceram OH9
Malays AN5
MinangKabau OD10

N 532 769 [557 cont.] a human shape and are called adju. One finds a number of these images in every house; they play the same role as the korwar.

C 775 769 323 Another and more peculiar way of representing the souls of the deceased which deserves special mention is found on the island Boeano west of Ceram. Here the abode is believed to be small pots or urn, which, like the korwar and adju, are the media, for communicating with it. These little pots, buli-buli, are of coarse porcelain and are divided into male and female. The former are in high relief and have no cover, whereas the latter have one. A special little house is erected for the buli-buli. Although it is more generally believed that the souls are disembodied, nevertheless it is likewise believed that they have the power to change temporarily into one or another body, even into that of a human being. Furthermore, it should be kept in mind that the spirits and souls, although wandering about freely, are thought to prefer certain places as their abode, such as in rivers, on mountains, and in graves. As to the nature and character of the souls, it can be stated that they are generally regarded as good spirits. One must take care, however, not to offend or neglect them, or one will have to fear their vengeance.

I 776 753 [558] Besdes the souls of the deceased, good and evil spirits are worshiped. Calamities, accidents, etc. are caused by their influence, as are illnesses, because they snatch the soul from the body and torture it.

MK MK B MK I

f. Vampire and Werewolf

774 754 753 761 To enumerate all the evil spirits here would carry us too far afield. We shall, however, name a few that are believed in generally in the Malay Archipelago. In the first place, we have in mind a kind of spirit that has a human shape during the day, but at night leaves the trunk behind while the head, neck, and intestines wander about, causing all kinds of harm, especially sickness, or even bring about death by sucking the blood of

Timor OF20
Moluccas OH1

Makassar OG6
Borneo OC1
Minangkabau OD10
Malays AN3
Tagalog OA36

MI MK MR I BR 774 754 753 761 [558 cont.] sleepers. These spirits bear various names. Among the Malays of Sumatra they are called palasib or, according to Minangkabau pronunciation, pălăsiĕq; among the Batak, palasik, and elsewhere in Malayan lands, penanggalan. Among the Dajak in particular the belief in these spirits plays an important role. They are called hantuen, and in nearly every region of the southeastern division there are persons who are suspected of being hantuen. Naturally, there is great abhorrence of marriage with such a person. It is said, however, that such marriages sometimes occur, because one does not always know. If it is regarded as proved that someone is a hantuen, then he is put to death with the greatest tortures. Among the Buginese these spirits are called paeppo, among the Makassarese popokang. Among these peoples, they are exclusively women. If a woman is thought to be such at the court, she is immediately reduced to slavery and sentenced to pounding kemiri nuts all day long every day, which is a means of preventing her nightly wanderings.

MK [562 681]

T MO Tm 754 761 753 774 The belief in these beings also exists in the eastern part of the archipelago, in the Moluccas and on Timor. They are called suwangi or swangi here. Especially when a ruler dies, a swangi is often blamed for it. The person accused of being the swangi [559] is put to death and his relatives are made slaves. Among the Tagalog on Luzon, who believe in these spirits, they are called magtatankal.

g. Pontianak

MO I 755 [845] Another spirit that is generally feared is the pontianak, the name of the spirits of women who died before delivery Every woman who dies in childbed becomes a pontianak. They generally show themselves in the form of a bird and are therefore flying ghosts. These pontianak who could not enjoy motherhood before their confinement, begrudge that of their sisters and always try to harm pregnant women. It is not pregnant women

MO I [843]

generally agree in this matter. She said that there could not 164
have been a law compelling colonization as there is not enough 743
room to care for all the lepers here, who number in the thou- 758
sands (though India and Africa are worse off). So, many
lepers are still at large. Generally, those who enter are those [753]
who either fear infection spreading to their relatives, or those
whose relatives won't have them around, or those whom the
kampong compels to leave their local community. But they
have a happy life in a way, and this impresses the native mind,
because they get free and good food, good houses, etc. The [461]
nurse said that there is some trouble in getting them to work
as they will not do so unless they have to. Nevertheless, they
do all the work needed and the place is well cared for, in fact,
spotless. She said that psychologically there was little trouble
with the native lepers but that Europeans almost went crazy.
I saw only one Eurasian little girl. They weave their own [286]
clothes. I saw a backbar loom here [in the leper asylum at
Bolombaru--Analyst] and another in the old man's house. All
girls can weave, and practically all sarongs are homemade. I
saw some beauties. And now I know how the weaving is done.
The colors are really amazing. They weave a long narrow
strip, perhaps thirty inches, and cut and sew to make a sarong.
This takes from three to seven days. One military doctor
comes here three times a week. The rest of the work is done
entirely by the patients. The nurse said she liked her work and
seemed to be in excellent spirits. I told her that I would give
them old detective books. An old man [a patient in the leper 159
asylum, Balombaru--Analyst] (photograph) said that he had
formerly been captain of a prau. He had made a fine model of
one like his for his son, and was quite proud to show it off. He
said that he had sailed wherever there was trade, and that
formerly he might be away from three to four years. He said
that he had gone to Surabaja, Cheribon, Semarang, Batavia,
Padang, Singapore, Siam, Penang, and even China. He had
once had a chance to go to the United States (how?) but did not
go. He showed me a picture of himself when he was in Java in
the old days. It showed him, his former wife, and another
couple. All were wearing horn rimmed glasses (property
of the photographer?). He was dressed in a dark coat,
wide "slicker" pants of the twenties and a necktie. He was
not at all hesitant about talking of his former wife. He
said that this one was still in Java with one child. He said
he had only one male child by his present wife, but that he
had many other children by others. He even seems un-
certain as to how many wives, exactly, he has had. There

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M /127 cont./
648 In everyday life the Datoe of Loewoe' meant nothing to
M the Toradja. In no case was he considered. The Datoe was
643 brought into play only against strangers. In their contacts with
the Government, before it vigorously asserted itself, all over-
T tures were rejected with an appeal to the Datoe. Our attempts
114 to open schools among the Toradja failed in the first years, be-
648 cause the people did not want to know anything about this novelty,
871 from which they expected only disadvantages for their social
177 life. In order to cut off all discussion of this matter they hid
M behind the Datoe, who certainly would not approve if his sub-
648 jects obtained schooling while he himself did not yet have any.
643 Whenever the Toradja saw an advantage in some new thing,
they did not think of consulting the Datoe about it.

M The Datoe of Loewoe' was actually only the keeper of the
648 gaoekang (literally "things, implements, ornaments"), or
643 aradjang ("signs of greatness"), the fetishes in which the strength
[778] of the country is preserved, the regalia. As heirlooms of the
T deified ancestors they make the possessor the direct deputy of
648 these ancestors: this person thus stands on the same level as the
ancestors. Then the Toradja also said of the Datoe: "He is our
god (lamoa)." That the Datoe left them to their lot and never
T concerned himself about them they found precisely "god-like"
[622] and "ancester-like" of him because in this way he left their adat
untouched. And this is the task of every Chief.

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M The Toradjas were loyal subjects of the Datoe, precisely be-
648 cause of the superstitious respect that they had for him. The Datoe
M was said to have white blood in his veins. The mysterious power
643 that emanated from his person was considered so great that an
[826] ordinary Toradja could not look at him without getting a swollen
[753] stomach and dying. The story is told of two Lage chiefs who
[778] wished passionately to see the Datoe. They actually succeeded
[761] in making their way to him, but the one died already on the
return journey and the other three months after he reached home.

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/127 cont./

Because of this superstitious fear, it did not even occur to the people to oppose the wishes or the commands of the Datoe. It was told that whenever the Datoe came to punish rebellious tribes, his army was preceded by swarms of wasps which put the rebels out of action before there was an encounter. The Datoe had power over the success or failure of the harvest. Whenever people opposed him, the rice in the cooking pots would change to worms. This /128/ power over the crops that was ascribed to him was the reason that many Toradja continued to deliver their tribute to the Datoe after the Government had already prohibited this, because they thought that through their show of respect their fields would prosper. Whenever now and then there was resistance to Loewoe', this was not aimed at the Datoe, but at the Chief of one of the little realms that made up Loewoe'. There was ascribed to the Datoe another feared weapon with which he held his subjects in check. Namely, he could bring a contagious sickness over the land; he had nine of these sicknesses at his disposal. The Datoe was said to have inherited this power from one of his ancestors called La Dondorio. The tradition connected with this is too remarkable for it not to be reported.

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14. The story of La Dondorio and the To Ngojoe.

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La Dondorio went to seek supernatural power (mempepali asi-asi) on the other side of the ocean. At sea he met someone in a proa, who said to him: "La Dondorio, do not go to the inhabitants of yonder island; only women are there; if a man comes to them, they go at him in order to unite with him; they tear him from one another's arms so that he dies. They are the To Ngojoe, who are called this because they have the wind for a husband. When the wind sweeps over their dwelling place, they all go to sit with their faces in the direction from which the wind comes. If a man comes to them, then they cover (naowoeti) him, and the one with whom he mates becomes pregnant; but if the child is a boy, they sit upon him so that he dies. Therefore there are no men on the island."

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648 /129 cont./ The people then went
755 to ask forgiveness of the Datoe, the descendant of La Dondorio,
753 and then the Datoe gave medicine, charmed water, which was
M drunk by the sick, and then many became better. Sometimes
643 he gave a charmed piece of wood or curcuma; little pieces
of it were chewed and spit on the body of the sick person, or
it was rubbed with it. The water charmed by the Datoe was
kept in a bottle, and when a contagious sickness made its ap-
pearance, this water was mixed with a large quantity of ordinary
water, and at eventide when the chickens went to roost, all the
T people, large and small, were sprinkled with it; this was con-
[776] tinued until the sickness had gone away. In such times of sick-
ness no one should cross the road with a piece of wood or a spear
in his hand, because then many spirits roamed about, and if one
T of them was touched by the wood or the spear, he would make
753 the person sick. The physicians (sando) say that when a hornbill
776 (alo) flies across the road, one must say nothing about it, for the
825 bird is possessed by a spirit, and if one says something about the
bird, one is made sick by him (VIII, 28). Teka-teka
(Phoenicophaeus calyorinchus) and monkeys are also sometimes
possessed by spirits that bring sickness (napeontjoga).

M-L 15. The Datoe-ri-tana of Mori.

648 Some of the East Toradja brought their tribute to the Datoe-
643 ri-tana, the regional chief of Mori in the east of the country.
T This title means "ruler over the land." At the time, the last
[648] Datoe-ri-tana, Maroendoe, declared that the Datoe of Loewoe'
M had given him this title because his residence, Petasia, lay so
[648] far inland, in contrast to the Loewoe' residence Palopo, which
lay close to the sea. The Loewoe'ers, however, use this name
T as a term of derision for the Mori ruler.

M-L It was the tribes of the To Pakambia, To Pada, and To
648 Poe'oe-mbana, together with the subsidiary small tribes of the
M To Kalae, To Tananda, and To Watoe, that were subject to the
[648] Datoe at Petasia. Originally these Bare'e-speaking tribes must also